Indiana State Museum

Educational Opportunities for Students

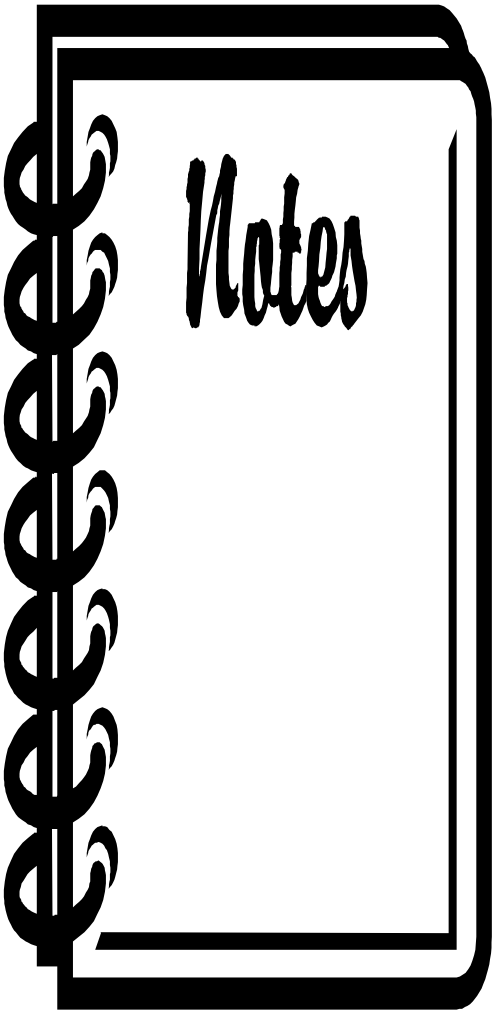
The Ku Klux Klan In Indiana

1920 – 1930

Lesson Plan
Text, Activities and Resources
Grades 9-12

The Ku Klux Klan In Indiana: 1920 – 1930

Grades 9-12



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INTRODUCTION

This lesson plan incorporates oral and written language, reading, vocabulary development, social studies and critical thinking. The lessons contained in this packet are intended for grades 9 - 12. The activities are designed to be innovative and to meet Indiana Academic Standards. The text may be reproduced and distributed to your students.

SETTING THE STAGE

The decade of the 1920s was a period of great change and upheaval in both the state of Indiana and the United States as a whole. A new social world emerged in the years after World War I. Industrialization snowballed in Indiana and the Midwest. For the first time, the population of the state was equally split between rural and urban. The mass influx of both immigrants from Eastern Europe and (mostly African-American) migrants from the South changed the ethnic face of midwestern cities seemingly overnight. The spread of mass media, in the form of radio and motion pictures, brought a taste of the big city to all but the most secluded of rural areas. Social patterns that had been in place for 100 years were being challenged and altered. A lot of Hoosiers, a lot of Midwesterners, a lot of white U.S. citizens in general greeted these changes with disapproval. Some resorted to outright hostility. For many, the revitalized Ku Klux Klan seemed a viable option for fighting unwelcome change.

B A C K G R O U N D T E X T F O R E D U C A T O R S

The Ku Klux Klan In Indiana, 1920 - 1930

A Note to Teachers

The text and activities in this lesson plan on the Ku Klux Klan in Indiana in the 1920s are designed for Secondary and upper Middle School students. The text may be photocopied and distributed at the teacher's discretion.

Any discussion of the KKK has the potential to be controversial and combative. It is not the intention of this lesson plan to create a contentious atmosphere in the classroom, but to facilitate conversation of racism and its expression during that period of Indiana's history.

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The 1923 Fourth of July gathering was the largest the city of Kokomo, Indiana, had ever seen. Close to 100 thousand people came to Exposition Park from all over the country, tying up traffic and inundating the little city of 30 thousand residents. They came to picnic and listen to speeches and there was an enormous tag sale and a performance by a boys' vocal quintet. Circus performers delighted young and old. The evening hosted a parade that featured a 50-piece band and a 30–foot American flag. The festivities were brought to a rousing conclusion by the traditional cross burning.

That Independence Day celebration in 1923 marked, in many ways, the pinnacle of popularity for the Ku Klux Klan in Indiana. In the mid-1920s, the Klan could boast a membership in Kokomo of nearly half of all adult, white males. And Kokomo was not alone. Statewide, one in three white, native-born males belonged to the KKK. Membership figures are unavailable for the Klan's Women's Auxiliaries and the Junior Klan organization for children, but these would surely swell the total number of members by several thousands. Between 1922 – 1925, there were more Indiana Klansmen than Indiana Methodists. While the Klan has never again approached that level of popularity, the organization continues to be active in Indiana today with at least six KKK chapters operating in the year 2000.

The original Ku Klux Klan was formed in the immediate aftermath of the Civil War, in Pulaski, TN, in 1866. A group of young, former Confederate Army officers created the organization to serve as nothing more than a social club, taking their name from the Greek word for "circle" (*Kuklos)* and adding the alliterative "Klan" for good measure. They adopted bizarre names for their officers and members ("Imperial Wizard," "Grand Cyclops," "Grand Dragon"), an arcane system of ritual, and outlandish costumes. These were all intended, the founders claimed, to shroud the group in mystery and meant in good fun.

They took to riding horses around town at night, firing pistols into the air. This, too, the founders claimed, was all in fun. It did not go unnoticed, however, that these night rides also had the effect of frightening the other citizens in and around Pulaski, including the newly – freed African-

American population. Klan members attributed this to the stereotypical belief that the former slaves were by nature superstitious and afraid of ghosts. They began to claim, when costumed, to be the spirits of Confederate dead, as if a masked man with a gun was not frightening enough.

The popularity of the first Klan spread quickly throughout the South. It was seen by many whites as a way of fighting back against Reconstruction, the shock of defeat in the War, and the changes in the social order as millions of former slaves began to exercise their newly received political rights. As the organization grew, the good-natured frights turned into genuine terror, and the little Tennessee "social club" became the "Invisible Empire," reaching into nearly every state of the former Confederacy.

The reign of terror and violence of the first Ku Klux Klan was bloody, but short-lived. Alarmed at the increasing acts of violence and intimidation against African Americans, Northerners, and any who attempted to thwart Klan activities, the U.S. Congress passed the Enforcement Act of 1870, which called for Federal protection of the voting rights of all citizens. Later in the same year, the Ku Klux Klan Act was passed, aimed at curtailing the Klan in specific. Faced with serious legal opposition, and President Grant's authorization of military force to back it up, the KKK began to dissolve. Many of its founders and original leaders had already abandoned the organization as it became increasingly and overtly violent. By 1872, the first incarnation of the Ku Klux Klan was effectively dead.

Inspired at least in part by the silent film, *Birth of a Nation*, failed preacher and self-styled patriot William Joseph Simmons of Atlanta, GA, decided in 1915 that the time was right for a revival of the Klan. Seeing the film, with its romantic vision of the Klansman as the noble protector of an idyllic, American past, as a perfect marketing tool, Simmons envisioned the new Klan as an organization of White Super-Patriots. He dedicated this organization to the promotion of "American" (i.e., white, Protestant Christian, conservative) values and ideals. African-Americans, immigrants, Jews and Roman Catholics were presented as threats to this "American" way of life.

The new Klan began, as had the old, as a primarily Southern phenomenon. However, by 1920, Simmons had hired a public relations firm to help promote the organization. By canny use of newspaper advertisements and field agents paid on commission for each new dues-paying member, the Klan began to spread, quickly attracting members throughout the country.

The times were ripe in America for the success of such a group. The years surrounding World War I saw a tremendous influx of Central and Eastern European immigrants eager to escape the social and economic turmoil of their homelands and to start anew in America. They found ready jobs, often in the new factories of increasingly industrialized cities. These immigrants, like the factories they worked in, where often viewed with suspicion by residents seeing the economic and social faces of their hometowns changing in new and unfamiliar ways. Similarly, the combination of the availability of industrial jobs and stifling "Jim Crow" laws enacted throughout the South led many African Americans to move north, where factories and less blatantly discriminatory laws promised a better life.

The Ku Klux Klan made its first appearance in Indiana in 1920, the same year in which the state's economic and demographic base shifted from rural and agricultural to urban and industrial. For the first time in the state's history, more people lived in towns and cities than in the countryside. For the first time, too, Hoosiers "made" more than they "grew." Indiana cities swelled with new immigrants from Europe and African Americans who moved up from the South to work in factories in Indianapolis and Fort Wayne, or the steel mills of Gary and Michigan City. These changes were unsettling for many native-born Hoosiers. The KKK, with its talk of "Traditional American Values," found an enormous audience in Indiana.

By 1923, 30 percent of Indiana's white, native-born males were card-carrying members of the Ku Klux Klan. The political and economic clout of such numbers did not go unnoticed by either Klan leadership or Hoosier politicians.

The Klan in Indiana, perhaps more so than in most other states, became very close to what the founders of the original Klan intended it to be: a social club. Even with the influx of immigrants and African Americans, the total population of the State remained remarkably homogeneous throughout the first half of the 20th century. While the ethnic populations of other Mid-western states grew to over 20 percent in Illinois, Michigan and Wisconsin, Indiana's immigrant and African-American populations did not exceed 7 percent until well after 1930. As a result, despite Klan rhetoric, there were not a great many minorities by whom to be threatened. Without much in the way of African Americans and foreigners to protest against, the Klan in Indiana turned most of its attention to Catholics and politics.

The most public face of the Indiana Klan was David Curtis Stephenson, known best by his initials, D.C. Stephenson had previously drifted around Texas and the plains states, working a variety of jobs and get-rich schemes. He ended up in Evansville, Indiana, in 1920, where he began selling coal and attempting to establish a political career. There he was introduced to the Ku Klux Klan, just then creeping into the Hoosier state. Hired to sell memberships, Stephenson's talent for salesmanship allowed him to flourish. His recognition of the Klan as a budding organization with potential to further his political ambitions encouraged him to become increasingly active in the group. A failed run for Congress did nothing to stem his interest in political power.

In the meantime, his recruitment and organizational success did not go unnoticed by the national leadership of the Klan. He was bringing more people into the group than virtually anyone else in the country, fattening its bank accounts, and rising quickly through its ranks. In 1923, D.C. Stephenson was named "Grand Dragon" (head) of the Indiana Ku Klux Klan, and moved from Evansville to Indianapolis.

The KKK made fortunes for a number of men in the 1920s. At high tide, in 1924 – 25, the Klan boasted a national membership of nearly 5 million, with approximately 200 thousand of them in Indiana. Each of these members paid a ten-dollar initiation fee and monthly dues, out of which the local, regional and national Klan recruiters each took a percentage. Additionally, members bought their robes, hoods, handbooks (called, ironically, the "Kloran"), and other items directly from the Klan and its agents, creating a multi-million dollar business. It was estimated that the KKK was generating $45,000 a day, a tremendous amount of money in that era.

However, the men and women who joined the Klan, its women's organizations, and signed their children up for the Junior Klan, saw it as a different sort of opportunity. For them it was an opportunity for "the little guy" to be heard. Most joined believing that they were adding their voices to an organization dedicated to protecting their ways of life against change and "outsiders." They donned their costumes, rallied, marched, gave and listened to speeches, and burned crosses. Only rarely did they get violent.

Unlike the Klan in many other states, the Indiana KKK did not engage in wholesale violence against those whom they found threatening. The riots, lynching, beatings, and floggings that characterized Klan activities in other parts of the country were largely absent among Hoosier Klansmen. Acts of violence did occur sporadically, but tended to be isolated incidents. The Klan in Indiana did not need to use physical force. The very nature of the organization, secret membership roles, hooded costumes, large numbers, and, most importantly, groups' history and reputation of violence, proved to be intimidating enough. An implied threat hung over its "enemies." The result was little physical resistance to the Klan, as well. The war between the Indiana Klan, its sympathizers, and those who opposed it was largely fought with words and votes.

It was not that opponents of the Klan were passive. A 1923 Klan rally in South Bend, a largely Catholic community and home of the University of Notre Dame, led to physical altercations with townspeople that left several injured on both sides. In Indianapolis, Klansmen attacked firefighters who were attempting to put out a burning cross, ignited illegally within city limits. An Indianapolis Rabbi, Morris Feuerlicht strode among marching Klansmen, pulling the hoods off the no-longer-secret members. Most opposition, however, came in the form of speeches and newspaper editorials.

D.C. Stephenson recognized that the organization he headed formed a powerful political voting block. He was able to use the 200,000 voters at his disposal to gain influence with politicians at all levels of the state. Many of these politicians were, themselves, members of the Klan. While most Klan politicians were Republicans, Klan membership and support cut across party lines. Wrapping themselves in the Klan-inspired rhetoric of patriotism and Americanism, Klan politicians pledged to "clean up government", provide law and order, and defend "American" institutions against "foreign" influences (i.e., Catholicism). Politicians that did not openly embrace or renounce the Klan had to walk a fine line to avoid being seen in the camp of one or the other side. Most stumbled at some point and found themselves marked as either pro- or anti-Klan. Mud slinging and malicious rumor - mongering took place on both sides.

The 1924 state elections served as the high point in Ku Klux Klan political power. Pro-Klan politicians around the state were swept into office. Stephenson, who engaged in countless behind the scenes deals, was quoted as saying, "I am the law in Indiana." It seemed, briefly, as though this might be the case. Governor–elect Ed Jackson, Stephenson's handpicked candidate, was only the most prominent Klan politician to win office in the Hoosier state. The list ran the gamut from judges to county clerks. While not all pro-Klan candidates met with success, the overwhelming majority did.

Once in power, however, the Klan politicians had little effect. Several Anti-Catholic bills introduced in the Indiana legislature were either voted down or tabled and ignored. Many of the politicians who had courted and accepted Klan support did not share the Klan's ideology, but rather saw the group as merely a vehicle to ride to election. Klan leadership itself had broken into competing factions and organizational goals took a backseat to infighting and factional gamesmanship. For all of its power at the ballot box, the Ku Klux Klan in Indiana made little difference in the law books.

Despite what seemed briefly to be impressive gains in the elections of 1924, these very victories proved to be the beginning of the end of significant power of the Klan in Indiana. Its fall from grace proved to be nearly as swift and spectacular as its rise. The rifts between factions continued to widen, diluting its power base. Klan-backed politicians proved unable or unwilling to push through legislation. Opposition from Blacks, Catholics, Jews, immigrants and other concerned Hoosiers stiffened in the wake of the elections. All contributed to a changed atmosphere. The most dramatic blows, however, came in a series of scandals that made the Ku Klux Klan's own members take a long, hard look at the organization.

The most shocking of all was the fall of D.C. Stephenson. In March of 1925, Stephenson abducted, raped, and mutilated a young state employee, Madge Oberholtzer, who had been occasionally employed by him as a stenographer. Frightened and ashamed by the attack, Oberholtzer committed suicide by taking poison. Rather than killing her immediately, the poison allowed her to linger long enough to give deathbed-evidence against Stephenson. The resulting arrest, trial, and conviction of the former Grand Dragon was covered by the national, as well as local press, and sent shockwaves throughout the KKK, which had crusaded against vice and in favor of law and order. Both Klan and political allies moved to distance themselves from him and the resulting publicity.

Stephenson was outraged to have been deserted by his former political cronies, whom he had assumed would rush to his defense and arrange for the charges against him to be dropped. From his jail cell, he began to provide information to the authorities that implicated a number of local officials in corruption, bribery, and illegal political activities. Among them were former friends Gov. Ed Jackson and Indianapolis Mayor John Duvall. Duvall, convicted of accepting illegal campaign contributions, was forced to resign. Jackson was not convicted, but the scandal destroyed his political career.

Each new revelation of scandal tarnished the Ku Klux Klan ever further. Most of those who had joined the Klan as a patriotic, social club resigned in disgust or merely drifted away. While it retained enough power nationally to aid in thwarting the 1928 Presidential campaign of Al Smith, a Catholic, the Klan in Indiana had faded to a shadow of itself by 1930, barely ten years after its introduction to Hoosier soil.

Indiana's Klan decade did not happen in isolation. All across the U.S. the Ku Klux Klan experienced a great groundswell of popularity followed by a steady decline. The influx of immigrants and minorities, along with the social and economic changes that attended the permanent shift from a rural to urban-centered population fueled the anxieties and fears of many white, protestant Americans. They, in turn, reached out to an organization that promised to address their concerns and fight for the "traditional values" they perceived to be slipping away. Discouraged and disgusted by leadership either ineffective, corrupt or both, most turned away and adjusted to the changing world. Those left behind continued the slide into loosely allied factions and focused increasingly on the "traditional values" of racial, religious, and ethnic hatred.

It would be a mistake, however, to dismiss the KKK in Indiana after 1930. While it splintered into many factions, it has maintained a presence in Indiana that continues to the present day. It has turned its attention increasingly to African Americans, and more recently Hispanics, as the 20th Century progressed. Its members still don their hoods and robes, spread intimidation and intolerance, still burn their crosses in the night. Klanwatch, an organization dedicated to monitoring hate groups in the United States, identifies six separate Klan organizations active in Indiana in the year 2000. This number does not include similar and allied groups such as Skinhead and Aryan Nation organizations. While their overall membership may be small, most of these groups maintain active Internet sites, extensive mailing lists, and recruit heavily among young adults.

V O C A B U L A R Y

Aryan (Nation): "Aryan" refers to a supposed ethnic type descended from early Indo-European peoples, exemplified by "Nordic" features – light skin, blonde, blue-eyed. The Aryan Nation is a neo-Nazi organization dedicated to the dominance of white, European peoples over other ethnic groups. They have historically used violence and intimidation to this end.

Auxiliaries: groups formed to support or augment an existing group.

Demographic(s): vital statistics relating to a group of people; in this instance referring specifically to ethnic and national origins.

Faction: a group of persons forming a cohesive unit, usually within, and in conflict with, a larger group.

Homogeneous: of the same type or kind.

Ideology: a body of ideas or beliefs held in common by a particular group.

Immigrant: a person who leaves one country to settle permanently in another.

"Jim Crow" (laws): a system of laws and regulations created to discriminate against African Americans; named after a racist 19th century song.

Lynching: to execute without due process of the law, esp. by hanging.

Reconstruction: the period of time (1865–77) during which the Federal Government politically controlled the former Confederate States prior to, and just after, their readmission to the Union.

Rhetoric: effective and persuasive use of language; in this case, inflammatory and emotionally charged speeches and writings meant to sway the listener or reader to a certain opinion.

Skinhead: a group of persons, usually young, white and male, who show group solidarity through shaving their heads. Many U.S. Skinhead groups espouse racist and violent rhetoric.

Stereotypical (stereotype): a set of beliefs or suppositions help by one group about another, usually with no basis in fact.

Voting Block: a group of voters who can be predicted to vote alike due to common opinion on certain issues or beliefs.

C L A S S R O O M A C T I V I T I E S

Grades: 9-12 **Subject:** Klan in Indiana **Duration:** 1 – 3 Classes

Activity 1

Objectives

- Students will examine social aspects of immigration and migration
- Students will record oral history

Indiana's Academic Standards

Social Studies: WG.6.3; USH.4.1, USH.4.7; USG.2.7
English/ Language Arts: 9.5.1, 9.6.3; 10.5.1; 11.4.7, 11.5.1, 12.5.1

Supplies:

Interview form (see below)
Writing materials

Instructions:

1. The Klan of the 1920s emphasized what they called "100% Americanism." This was used to single out and exclude "foreigners" and immigrants. Unless you are directly descended from Native Americans, your ancestors came at some time from somewhere other than the United States. Some of your ancestors may have come to the U.S. before it was the U.S. Some of your ancestors may have come in the past few years. You yourself may have come in the past few years. Most will have ancestors who came in the years between the years of 1850 – 1940.

2. Have students take an evening and talk with your parents or grandparents about when, how and why they or your ancestors came to the US. Next, have them pair up with another student and conduct interviews with each other about when, how and why your families came to the U.S. Include movement from one part of the country to the other, if appropriate.

3. Write the interviews up into essay form, each student writing about the other. (See attached Interview Form for suggestions if you are stumped as to how to begin.)

Activity 2

Objectives

- Students will research and write a brief family history.

Indiana's Academic Standards

Social Studies: WG.6.3, WG.6.4; USH.4.7; USG.2.7
English/ Language Arts: 9.4.4, 9.4.6, 9.4.10, 9.4.11, 9.4.12, 9.5.3, 9.6.3; 10.2.2, 10.4.4, 10.4.6, 10.4.10, 10.4.11, 10.4.12, 10.5.1, 10.6.3; 11.4.7, 11.4.8, 11.4.10, 11.4.11, 11.4.12, 11.5.1, 11.5.3, 11.5.4, 11.6.1, 11.6.2; 12.4.7, 12.4.8, 12.4.10, 12.4.11, 12.4.12, 15.5.1, 12.5.3

Supplies:
Library, media center
Notes and interview sheet from Activity 1
Writing materials

Instructions:
1. Realize, in activity 1, that the longer ago one's family came to the U.S., the more difficult it will be to know exact locations, dates and reasons for immigration. Using the library and web resources, research immigration for the time period and from the part of the world the student's family came from. For many, their ancestors will have come from different places at different times. For those, choose one "side" of the family or the other.

2. Combine this information with the notes from Activity 1 to create a "How I Got Here" essay. These essays should be shared with the rest of the class in whatever forum (discussion; posters to illustrate the essay; read aloud) seems most appropriate. A world map can be used to locate and mark with countries and regions the members of the class' families once called home.

Activity 3

Objectives

- Students will research characters and social conditions to engage in role-playing activities to better understand the period of the 1920s

Indiana's Academic Standards
Social Studies: WG.4.6; USH.4.1, USH.4.7; USG.2.6, USG.2.7, USG.2.9, USG.5.13; P.5.13, P.5.17, P.5.18; S.3.2, S.4.10, S.5.10, S.7.4, S.7.6
English/ Language Arts: 9.4.4, 9.4.6; 10.2.2, 10.4.4, 10.4.6; 11.5.4; 12.5.4

Supplies:
Scenarios
Identity cards
Library, media center
Writing materials

Instructions:
1. Your class is the population of a small Indiana town in 1922. Each student will be randomly given an identity card listing a job, religious affiliation, gender, ethnicity, and status of Klan membership. Non-Klan members will be given a card designating whether or not s/he has been a victim of some form of discrimination. Have each student research about the life of their character. [Ex., What social role did a typical minister play in the life of a small town? How about the mayor?]

2. Chose one or more scenarios from those listed below. Each student will then write a first-person narrative describing their character's role and reaction to the situation presented in the scenario. These will then be shared with the class as a whole as monologues that will create a mosaic of reactions.

Follow up the presentations with class discussion or role-playing exercise on how students reacted personally to their own, and each other's, characters.

Scenarios

The local Klan chapter is planning a large public picnic in the town park to be followed by a march down Main street and a cross burning in front of the courthouse.

A local black sharecropper has been accused of stealing $50 from the white man who owns the land he farms.

The new doctor in town is rumored to be Catholic. *

A large manufacturing concern wants to open up a factory on the outskirts of town. This will mean lots of economic growth for the town, but the company will need to hire a large work force that might include African Americans and/or immigrants. *

A Jewish man has decided to run for Mayor against the Klan-backed incumbent. *

Identity Cards
Characters should include:
White:
Mayor
Chief of Police
Town Doctor
Deputies (2 or more)
Ministers (2 or more)
Grocer
Hardware store owner
Barber
School teachers (2 or more)
Housewives (2 or more)
*Clothing Store owner (Jewish, in 5th scenario)
*Factory Owner (in 4th scenario)
*New doctor (Catholic? in 3rd scenario)

Black:
Minister
Barber
General Store owner
Domestic workers (2 or more)
Teacher
Sharecroppers (2 or more)

Discussion

The Ku Klux Klan of the 1920s was very different, in many ways, from the original, post-Civil War Klan. The major difference was its focus on achieving political power within the U.S. democratic framework. After the "fall" of the Klan around 1930, the organization went back "underground." In the 1980s and 90s, however, it moved back into the political spotlight when former KKK Imperial Wizard David Duke of Louisiana began running a series of political campaigns, including two aborted runs for the Presidency. He was mostly unsuccessful, but did win a seat in Louisiana's State House of Representatives in 1989. He was very soon discovered selling neo-Nazi literature from his legislative office. His further bids for elective office were unsuccessful, but he did capture significant percentages of votes each time and remains active in both neo-Nazi organizations and the Louisiana Republican Party.

The official website of the Ku Klux Klan states their goal as "[to] organize and direct white people to a level of activism necessary to bring about a political victory."

Why, do you think, in the 21st Century, do organizations like the KKK still exist?

Why do these groups see political success as a necessity?

Are there parallels in the social conditions of today with those of the 1920s? If so, what are they? How might they explain the continued existence of the Klan and other allied groups?

Interview Sheet for Activity 1

What countries did your parents' families come from?

When did they immigrate to the U.S.?

Where did they settle?

When did they come to Indiana?

Does you family have stories that they tell about coming to the U.S. or Indiana? If so, would you share one?

Are there objects in your family that have been passed down from one generation to the next that symbolize where the family came from?

When people move from one country to another, or from state to state within a country, it is usually in hopes of improving their lives. Has your family's life been improved by a recent move? If yes, can you tell how?

Where would you like to live when you are older? Why?

"I LEARNED…" QUESTIONS

Name_____ Date_____

1. **What were you expected to do for this assignment?**

2. **In this assignment, what did you do well?**

3. **If you had to do this assignment over, what would you do differently?**

4. What help do you need from me?

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LESSON PLAN EVALUATION

Your feedback is important to us. We welcome your comments to help us plan lessons in the future. Please check your responses and return to the Indiana State Museum. You may return the evaluation by mail, fax, or e-mail to:
Attention: Teacher and Student Program Coordinator: ssteinem@dnr.state.in.us; Fax: 317.233.8268

1. Please indicate the lesson plan you received:

- ❑ James Whitcomb Riley
- ❑ Madam C. J. Walker
- ❑ Young Abraham Lincoln
- ❑ The Anti-Slavery Movement
- ❑ Modes of Transportation
- ❑ Quilts
- ❑ Civil War Booklet
- ❑ Amish of Indiana
- ❑ Oliver P. Morton
- ❑ Fossils
- ❑ Ice Age Mammals
- ❑ Ku Klux Klan in Indiana

1. Did you find the lesson plan easy to understand and use?
   Yes ___ No ___ Not sure ___
   If "no," what was the problem? _____
   _____
2. Were the connections to the state standards appropriate?
   Yes ___ No ___ Not sure ___
   Comments: _____
3. Was the length of this lesson plan
   too short? ___ too long? ___ just right? ___
   Comments: _____
4. Was the lesson plan appropriate for the grade/ability level of your students?
   Yes ___ No ___ Not sure ___
   Comments: _____
5. What activity did your students like the best? _____
6. What activity did your student like the least? _____
   Why? _____
   How could we improve it? _____

Additional comments: _____
_____

650 W. Washington Street, Indianapolis, IN. 46204-2725 Tel 317.232.1637 Fax 317.233.8268 www.indianamuseum.org

RESOURCES

Books

Coughlan, Robert. "The Klan in Indiana." In *The Social Fabric*, John H. Cary, *et al*, eds. New York City: HarperCollins Publishers, 1991.

Horn, Stanley F. *Invisible Empire: the Story of the Ku Klux Klan 1866 – 1871.* Cos Cob (CT): John E. Edwards, Publisher, 1969. **Note:** While Horn's book is well researched and factually accurate, it exhibits a pro-Klan sympathy.

Lutholtz, M. William. *Grand Dragon: D.C. Stephenson and the Ku Klux Klan in Indiana.* West Lafayette (IN): Purdue University Press, 1991.

Moore, Leondard J. *Citizen Klansmen: the Ku Klux Klan in Indiana, 1921 – 1928.* Chapel Hill & London: The University of North Carolina Press, 1991.

Myers, Gustavus. *History of Bigotry in the United States.* New York City: Capricorn Books, 1960.

Thornbrough, Emma Lou. *Since Emancipation: a Short History of Indiana Negroes, 1863 – 1963.* Indianapolis: Indiana Division of the American Negro Emancipation Centennial Authority, 1963.

For younger readers:

Anderson, Ken. *You Can't Do That, Dan Moody: the Klan Fighting Governor of Texas.* Austin (TX): Eakin Press, 1998.

Russell, Cynthia Stanley. *Mim and the Klan: A Hoosier Quaker Farm Family's Story.* Carmel (IN): Guild Press of Indiana, 1999.

Web Sites

Klan-related materials in the Indiana State Library:
www.state.lib.in.us/www/indiana/klan

Knights of the Ku Klux Klan:
www.kukluxklan.com

NOTE: Official Klan site; contains inflammatory material.

Southern Poverty Law Center (Klanwatch):
www.splc.org